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of Wisconsin, which for a time embraced Iowa, and the second for the Territory of Iowa, which included that portion of the old territory west of the Mississippi and north of Missouri. Chapters IX to XIV treat of the agitation for the adoption of a state convention and the formation of the constitution of 1844, and its final rejection. The six concluding chapters deal with the formation of the constitution of 1846, the boundaries of the state, its admission into the Union, and the work of the convention of 1857 and the resulting constitution. We hope that the author will be led at some time in the near future to continue the record, presenting the constitutional history of the commonwealth under this constitution, which has remained in force to the present time. An index would have contributed much to the usefulness of a volume of over 350 pages.

The second monograph under consideration, "Maryland Constitution of 1851," by James Warner Harry, adds another excellent chapter to the several already contributed by the students of Johns Hopkins University on the constitutional history of Maryland. The present study deals with the period 1836 to 1851, in three chapters. The first traces the agitation for constitutional reform which culminated in the convention of 1850-51; the second treats of the proceedings of the convention, and the third analyzes the completed constitution and compares it with the one it superseded. The sectional jealousy and the conflicting interests of the Eastern and Western shores, especially those growing out of slavery and the rivalry of the commercial and agricultural communities and the demand of the growing city of Baltimore for increased representation, led to the presentation of a provision to enable any portion of the state to secede and unite its territory with such adjoining state as its inhabitants might elect. This attempt of the Eastern shore to make its secession possible was defeated by a vote of 51 to 27. As a concession to local interests the state continued to be divided into three districts for the election of governor, who was to be chosen from each district in rotation.

The completed constitution pleased no one; however, it was ratified by the people. The author regards it "as rather a poor instrument although there were some salutary reforms made." This is an intelligent and instructive contribution interestingly presented.

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Education and the Larger Life. By C. HANFORD HENDERSON. Pp. 386. Price, \$1.30 net. Boston: Houghton, Mifflin & Co. 1902.

Dr. Henderson has written a book that commands attention and yet one that excites comment and opposition. He has changed his former philosophy, and there is much in his new view that would have aroused his own antagonism if he had read the book a few years ago. Both his ends and means are, in my opinion, based on a defective view of social progress, but the spirit of the book is good and the enthusiasm he shows for his ideals is refreshing and uplifting. The book is plainly a labor of love, and one dislikes to find fault with a work on which so much energy and enthusiasm have been spent;

yet if it contains bad educational doctrine, its tenets ought to be brought to some objective test.

Dr. Henderson tells us that the present volume is meant to make a large inquiry and to show how education can be so applied in America as best to further the progress of civilization. It seems to me he has missed this large problem by being too much influenced by a narrower one. To put the difference in my own way:—Dr. Henderson is a believer in simplicity; but of simplicity there are two kinds—a simplicity of those who have \$500 a year and one of those with \$5,000. There is indeed for the latter class a simplicity that has a value to its members and to society; it is, however, not normal simplicity, but a sort of bric-a-brac iconoclasm that throws out of their lives the debris that poorer people are fond of accumulating and use as evidence of their prosperity and intelligence. To get this accumulation out of the parlor is only a negative advance, and the act, however laudable, is not a basis on which social activity can rest. Dr. Henderson may be a good guide in these matters, and certainly is well worth listening to by people with large incomes who want to drop their inherited conventionalities and be simple at \$5,000 a year. But social progress is aggressive and positive and needs other expounders.

The educational problem for people in this stage runs about as follows: Given \$5,000 a year, with \$1,000 to be expended on a boy, what shall be done with him? Dr. Henderson may object to thus limiting his problem, but I do not see how so expensive a scheme as his can apply to other children. Parents of this class, moreover, are the only ones that can follow Dr. Henderson's plan. Other parents have, occasionally at least, to use sterner measures.

This brings us to the main point of the book—what is education? Dr. Henderson's reply is that there can be no education where there is no joy and delight in the doing. The educational process is an inner process, and "must be brought about not by any outer pressure, but by the growth and outreaching of the spirit itself."²⁵ This sounds well, but I doubt its truth, and am also firmly of the opinion that it does not conform to the known facts. Biologists have made the distinction between acquired and natural characters. The latter are a part of our heredity, and come to every one with the natural development of his powers. The former have no basis in heredity, and must be acquired by each generation through its own toil and effort. Dr. Henderson's scheme put in terms of science applies only to inherited characters. Their development is easy and pleasant, and they can be evoked by the natural motives that lie in every breast. Many of them come of themselves if the growing child is left alone. Can, then, the early stimulation of that for which nature has set a time for its unfolding be called education? I do not think that this premature growth deserves the name, and yet it is just this on which so many educators pride themselves, and their view is lifted up into a philosophy by Dr. Henderson.

A complete education must include the development of acquired characters—those not in the group of qualities coming to children from their

²⁵ Page 69.

parents. Give the child some power that nature did not give and he is educated. Prematurely arouse some natural power and he may be dwarfed. Man cannot supplement nature and develop by force-feed processes as sturdy boys as nature makes in her own good but slow way. But man can see the lack of certain characters and put the child in possession of powers that nature has not given. Develop their acquired characters and the natural ones will in the main care for themselves.

Education thus has a clearly defined field, and in it much can be done to free the child from the limitations that the past development of the race has imposed. It is a freedom from the defects of heredity, and comes through a discipline as severe as that through which natural characters were acquired. Did nature give us our natural qualities without pain, struggle and toil? Was their acquisition all "joy and delight," and did they come without any "outer pressure?" If not can we expect that the less developed qualities—those on which men's present freedom depends—will come without that discipline which nature imposes? "Whom the Lord loveth he chasteneth." Whom nature improves she pains.

Real education is a discipline that prepares the way for a larger life. It narrows but it intensifies activity, and makes easy the removal of obstacles to progress. Civilization is sustained by machines, tools, codes and traditions that would perish if not preserved and utilized. To these goods, material and social, men must adjust themselves, and it is only through the surplus energy they create that the natural characters of individuals can find full expression. Education is conscious progress because it depends on the acquisition and preservation of acquired characters.

One example of Dr. Henderson's reasoning must suffice. This is his rule for Sunday observance. "Never do anything on Sunday so stupid that you would not be willing to do it on Monday, and never do anything on Monday so wicked that you would not be willing to do it on Sunday."²⁶ This sounds well, but it misses the point. The real problem is not the stupidity, real or imagined, of Sunday life, but the need of one day's rest in seven. Should the great economic processes cease on Sunday? If so it must be because men can do more work in six days than in seven, and not because the leisure of the seventh may or may not be stupid. This is the objective side of the problem. On its subjective side the problem is: can one think better and more clearly if he thinks on his subject of inquiry seven days of the week, or is a break in the thought and activity advisable even if this renders the seventh day stupid? All rest is stupid in its beginnings. It becomes a joy only through alternate activity and interests. Religion gives this change, and while it may be less intense than the occupations of the week, it is at least better than idleness and much better than the continuation of intense work.

I use this illustration to show the defects of Dr. Henderson's attitude. If, as he plainly states, life has a social purpose a correct analysis of economic phenomena is a necessary preliminary to the study of educational problems. I doubt if he has done this with sufficient care to make his judgment final.

²⁶ Page 238.

His flings at commercial life plainly show his limitations,²⁷ and give the impression that he has not reached the final stage in the evolution of his thought. There must be some way of elevating the aims and ideals of commercial life and he who tells us how will be the great educator of the future.

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BOOKS ON NAPOLEON

The True Napoleon. By CHARLES JOSSELYN. Pp. 437. New York: R. H. Russell. 1902.

With Napoleon at St. Helena. Memoirs of John Stokoe. Pp. vi, 258. London: John Lane. 1902.

Napoleon as a General. By the late COUNT VON YORCK VON WARTENBURG. Two volumes. Pp. 373 and 478. Price, \$10.00. London: Kegan Paul, Trench, Trübner & Co., Ltd., and imported by Charles Scribner's Sons, New York. 1902.

"The True Napoleon," by Charles Josselyn, is, as the author states, in a subsidiary title, a cyclopedia of the events of Napoleon's life. The compilation is skillfully done and the book makes very interesting reading. The story is made up almost entirely from the standard authorities and writers on Napoleon. Quotations of varying length occur on almost every page. The transitions are adroitly managed, and the story has much greater continuity than might be expected from such a method. A very serious defect in the book, however, is the lack of discrimination between primary and secondary authorities. A work using as authorities Bourienne, Morris and Scott indiscriminately can scarcely lay claim to a place among scientific works on history. On the other hand, the sources are always specified in a general way, and since the author disavows any claim to originality, apart from the method of presentation, it is perhaps unfair to expect a thoroughly scientific treatment. The life of Napoleon is treated in five chapters under the following heads: Boy and Man, 1767-1821; The Soldier; Emperor and Statesman, 1799-1815; Exile and Philosophy, 1815-1821; The Man of the World. A sixth division gives a very poor Chronology of Napoleon's Life. Eleven beautiful illustrations add to the attractiveness of the otherwise handsome volume, though here again the lack of critical insight appears in the presence of a picture of the episode of the mythical sunken road at Waterloo.

"With Napoleon at St. Helena" forms the title of the neat volume consisting partly of extracts from the memoirs of Dr. John Stokoe and partly of a narrative account of the events at St. Helena during the six years of Napoleon's captivity. The memoirs proper extend over only a short period of the years of captivity on the island, beginning with the arrival of Dr. Stokoe in June, 1817, and concluding with his departure in September, 1819. Unfortunately, the editor instead of publishing the memoirs consecutively and in their entirety has seen fit to print only such extracts as serve her scheme of a narrative account of the drama at St. Helena. The value of the memoirs

²⁷ Page 377.